1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

621 festival, hunts, dances, and thatching a newly built house. Rivalry between villages is still prevalent, and formerly feuds (*maradalé*) between villages were frequent.

162 Most people in Coorg live in villages, either themselves cultivating or supervising the cultivation of land. Exact figures are available only for 1931 when sixty out of every thousand lived in towns, while the rest lived in villages: i.e. 94 per cent. of the population lived in villages.[1] Even now, excepting educated men in government service, or in one of the learned professions, and a few commercial men, others in general prefer to live in their natal villages on account of their close attachment to their ancestral lands.

[361] There are only two towns in Coorg, Mercara, the capital, with a population of 7,112, and Vīrarājpēṭ, with 4,106.

The 1941 Census mentions the total population of Coorg as 168,726, but it does not enlighten us as to the composition of this population. The details are, however, available for 1931 when the total population was 163,327, and of this, 146,007 were Hindus, 13,777 Muslims, 3,425 Christians, and the balance of 118 was accounted for by Jains, Buddhists, and Parsis. Coorgs, with a strength of 41,026, formed the largest single group amongst the Hindus.[2]

III

●197 All the important languages spoken in Coorg are Dravidian, with the exception of Hindusthāni and English. Again, detailed figures are available only for 1931 when 62,769 spoke Kannaḍa, 44,585 Koḍagi, the dialect of Coorgs, 14,914 Malayāḷam, 14,275 Tuḷu, and 10,026 Yerava, the dialect of the Yerava tribe. There were 3,007 Tamil-speakers, fewer in fact than the speakers of the Indo-Aryan language, Hindusthāni, who numbered 4,378.[3]

Professor M. B. Emeneau considers that 'the Dravidian language spoken by Coorgs is an independent language, and shows characteristics that in part connect it closely with Kannaḍa, in part with the languages of the Malabar coast, especially Malayāḷam'.[4]

[212] Coorgs make use of the Kannaḍa script on those occasions when they wish to reduce Koḍagi into writing. Such occasions are not,

[1] *Census of India*, 1931, vol. xiii, p. 7.
[2] Ibid., pp. 41–42.
[3] Ibid., p. 38.
[4] In a letter to the author.

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

however, very common. Kannaḍa was the court and official language of Coorg under the Lingāyaṭ Rājas, and nowadays it is the medium of instruction in schools. Besides, every Coorg is able to speak it.

Educated Coorgs are usually trilingual, knowing Koḍagi, Kannaḍa, and English. Koḍagi is used in the home, Kannaḍa in talking to most non-Coorgs excepting Malayāḷīs, and English in official matters, and occasionally in conversation with strangers. English is popular with Coorgs, and even women, especially those under thirty, have some acquaintance with it.

In 1931 there were 44,585 Koḍagi-speakers though the total number of Coorgs was only 41,026. This discrepancy is due to the fact that several castes and tribes have taken over the language of Coorgs, who have throughout been the dominant group in Coorg. In fact, only a few castes have escaped the temptation to imitate Coorgs in dress, customs, and manners. In the past some families of Wynāḍ Cheṭṭis, Kannaḍa Okkaligas, Tuḷu Gauḍas, and others did succeed in entering the Coorg fold. Even now some non-Coorgs aspire to be Coorgs. For instance, during the 1931 Census, a number of Kannaḍa Okkaligas and Tuḷu Gauḍas in north Coorg succeeded in getting themselves enumerated as Coorgs as they had been described as 'Jamma Koḍagas' in the title-deeds conferring on them the right to hold land under the concession tenure of *jamma* (see pp. 16–17). The enumerators, in spite of their strict instructions to check all doubtful cases thoroughly, had to enumerate such persons as Coorgs. It is presumed, however, that their number did not exceed a thousand.[1]

IV

Coorg enters history in the ninth century A.D., but the information we possess at present about the period between the ninth and seventeenth centuries is very little indeed. We do know, however, that ever since the period for which we have any information, the fortunes of the powerful south Indian Kingdoms in the east have had effects on Coorg. In the ninth and tenth centuries the Changāḷvas, who ruled some parts of Coorg, were feudatory to the Gangas of Talkāḍ in Mysore. The Changāḷvas (Kings of Changanāḍ) ruled certain areas to the west of Mysore city and the eastern

[1] *Census of India*, 1931, vol. xiii, p. 42.

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

Physical and Mental Characters

142 [181] The Coorgs are a hardy race. They have given proof of being brave soldiers and were much dreaded for their fierce intrepedity in encounters with their enemies. Military officers have commended their fitness for the formation of regiments. They are tall, muscular, broad-chested, strong limbed, and swift footed. Their colour is lighter than might be expected in this latitude. Their features are regular, often distinguished by an aquiline nose, and finely chiselled lips, set off by a well trimmed moustache. 141 According to Holland, the Coorg is taller than the Yerava, has a finer nose, 144 a larger head with a distinct tendency to brachycephalism, and a more perfect approach to orthognathism. Apart from anthropometric results, we have the contrast of colour between the fair (light brown) Coorg and the very dark skinned Yerava. The hair of the former is straight, while that of the Yerava is distinctly wavy, and the broad nose of the latter is accompanied by thick, slightly everted lips. The Coorgs and the Yeravas 141 belong to two distinct ethnic types. The maximum, the minimum, and the average stature, cephalic and nasal indices are given below:

	Stature		Cephalic Index		Nasal Index	
	Male	*Female*	*Male*	*Female*	*Male*	*Female*
Max.	184.5	166.0	90.7	93.2	100.0	74.0
Min.	149.1	131.5	66.5	70.9	46.3	50.9
Avg.	167.1	151 2	80.6	82.9	65.2	60.3

187 The intellectual and moral faculties of the Coorgs have been for ages dormant for want of opportunities. Consequently they have been observed to be ignorant and superstitious in common with people of lower cultures. [177] The march of civilization during the last 50 years has brought considerable 187 improvement. English schools for boys and girls have been started in important centres. It has been found that Coorg students are by no means backward in intellectual brightness and acquisitiveness. They have a high standard of morality in common with their brethren in other parts of India.

Language

197 Richter believes that there is a close relationship between the Kodagu and other Dravidian languages; but being neither cultivated beyond its colloquial use, nor possessing any original literature, it hardly deserves the distinction of being elevated into a special Dravidian language, as Bishop Caldwell does. It may be considered a more local dialect.

Conclusion

161 181 The Coorgs numbered 41,026 in the Census of 1931, 20,752 being males and 20,274 females. Their mode of life and pride of race impart to their whole bearing an air of manly independence and dignified self-assertion.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

is viewed. Its interior is light and chaste, the fittings,—chiefly the handiwork of the Rev. Mr. Fennell—in remarkably good taste and the whole much set off by ground glass windows, with apex and borders of coloured glass, that at the east end being of larger size, of a more elaborate design and extremely elegant. The interior contains also an ornamental monument in white marble by Westmacott to the memory of the late Major Frank Vardon and a circular tablet in memory of Mrs. Barclay, the wife of Dr. Chr. Barclay.

The *Fort at Kushálanagara* (Fraserpet) built by Tippu Sultan was taken by the Coorgs in June 1789 under Dodda-Virájender, who sacked and burnt the place. When in 1846-1848 the fine bridge over the Kávéri was constructed, the ruins of the Fort supplied excellent building material.

The *Fortress at Arméri* in Beppunád was razed to the ground in August 1789.

Bhágamandala Fort, where Tippu seized some 5,000 Coorgs with their families whom he sent into Mysore in 1785 and forcibly made Mussulmans, was invested by Dodda-Virájender in 1790 and taken after 5 days' siege. The Rája himself fired the first cannon from the hill of Mumbáratu. During the bombardment 3 copper tiles of the Dévastána were destroyed by a cannon shot, but Dodda-Virájender replaced them by 4 tiles made of silver.

The *Pápáre Fort*, (Pálu-páre) on the Kire river, a tributary of the Lakshmanatírtha, in Hatgatnád in Kiggatnád taluq, in which there are also the ruins of a temple, is said to have been built by *Kolli-Ninga* and *Benne-Krishna* of the Bedaru or hunter-tribe. It was destroyed by Tippu Sultan's armies and its ruins are extensive.

8. THE COORG LANGUAGE AND ITS LITERATURE.

The prevalent and official language in Coorg is Canarese, but this small mountain clan, the Coorgs, with their former

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

•197 slaves, the Holeyas, have a language of their own, which is intelligible to themselves only. Upon closer examination, however, it is apparent, that the Kodagu tongue is but a dialect more or less related to the 5 principal Dravidian languages—the Telugu, Tamil, Malayálam, Tulu and Canarese—but eminently so to the older forms of these languages. [212] The old Coorg chants (Palamé) have been written for ages [214] past with Canarese letters, and the first attempt in printing a Coorg Grammar has likewise been carried out in Canarese type, also the Canarese numerical figures are used by the Coorgs. The Kodagu language is shorter, more simple, but less refined than the Canarese and a convenient medium for conversation; by its contracted, rounded forms with abrupt terminations in half vowels, it does not require a great exertion of the organs of speech and admits of chewing betel and retaining the precious juice, whilst the flow of conversation is uninterruptedly carried on. Indeed a beginner should practise the pronunciation with his mouth half full of water, till he can speak without spilling any. The Kodagu language has not the force and expressiveness of the Canarese, but it glides more readily over the lips. It is rich in words and forms and, as the Coorg chants attest, admirably suited for expressing easy flowing poetry of a humorous or solemn strain.

194 Of the 51 letters that constitute the new Canarese alphabet — [212] old Canarese has only 47—the Kodagu language appropriates but 33, viz. 12 vowels, 1 half consonant, 16 classified and 4 unclassified consonants, for it rejects all aspirated consonants.

The vowels are: the short and long a ಅ, ಆ, e ಎ, ಏ, i ಇ, ಈ, o ಒ, ಓ, u ಉ, ಊ, and the diphthongs ei ಐ and ou ಔ.

The half consonant or medium between vowel and consonant is ಂ which sounds like m, n, or ng, according to position.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

194 [197] It is remarkable that a similar system of half letters obtains also in Tulu, Tamil and Malayálam; it would appear, that both Tulu and Kodagu are in a medium and transition stage between the comparatively vowelless old Canarese and the sonorous new Canarese.

The Canarese short and long *i* before cerebrals and the terminal *u* are in Kodagu pronounced *ü;* Ex. Can. ಇಟ್ಟು, Kg. ಇಡ್ಡ್ = to put.

The Canarese short and long *e* is before cerebrals pronounced *ö*, but before a double cerebral the short *e* in Canarese is changed into *o*; e. g. Can. ಏಳು, Kg. ಓಡ್ = seven; Can. ಪೆಟ್ಟಿಗೆ, Kg. ಪೊಟ್ಟಿ = box.

A slight nasal sound occurs at the end of the word ಅವಙ instead of the Canarese ಅವನು = he.

Soft and hard consonants are often interchanged and single consonants doubled; e. g. Kg. ಉಂಡ್ಲ for Can. ಉಂಟು = are, Kg. ಇಕ್ಕ for Can. ಇಗ = now.

Compound consonants are separated; e. g. Can. chandra Kg. ಚನ್ನುರೆ = moon; Can. yentha Kg. ಯೆನ್ನತೆ. The letter ಶ (sha) becomes ಜ (ja); e. g. Can. ದೇಶ, Kg. ದೇಜ = country; ಸ (sa) becomes ಚ (cha); e. g. Can. ಸೂರ್ಯ, Kg. ಚೂರಿಯೆ. The Canarese letter ಹ (ha) at the beginning of a word retains the old Canarese form ಪ (pa); e. g. Can. ಹಿಡಿ, Kg. ಪಿಡಿ = to seize.

193 The noun and verbal roots are in Kodagu chiefly mono- and dissyllables, that may be traced back to old Canarese or to the common Dravidian stock; there are however also many Sanscrit words, which as Tadbhavas are by Coorg pronunciation tortured into queer forms. The intercourse of the Coorgs with the Mussulmans has naturally enriched their language also with Hindustáni expressions.

[177]

[129] Taking now a rapid glance over the grammatical forms of the Kodagu language, I would refer for further instruction to Captain Cole's Elementary Coorg Grammar, which gives

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

Neuter form "puḷu," the worm. 193

Nom. puḷu, *Obj.* puḷuva, *Gen.* puḷuḍa, *Dat.* puḷukkā, *Instr.* puḷuvinḍ, *Loc.* puḷuvalā.*

Adjectives precede the nouns which they qualify. As in Canarese their number is not very great, but many are formed from nouns by affixing the irregular participles ānō having become, and ullō being, possessing: e. g. chāi beauty, chāiānō beautiful; paṇa money, paṇaullō rich. The relative participles also are frequently used as adjectives: e. g. pāḍuvō pakki, the singing bird; bandō guru, the priest who came. For expressing the comparative and superlative the adjective remains unchanged, but the notion of degree is produced by a peculiar construction of the sentence viz. the comparative by a construction like this: than your book his book useful, i. e. his book is more useful than yours; the superlative: among all books his book useful, i. e. his book is most useful.

The numerical Adjective, this criterion of the origin of a [197] language, is, as may be expected, in the Drávida languages very much alike, but entirely different from other tongues. The neutral numerals in Kodagu from 1-12 are: ondā, danḍā, mūndā, nālā, anḍ, ārā, yēḷā, yeṭṭā, oyimbadā, paṭṭā, pannondā, panerandā; from 13 to 19 the units are added to the crude form of paṭṭā, viz. padu-mūndā, etc. 20 is iruvadu, to which after changing the d into ṭṭ, the units are added for 21-29.

In all compound numbers for danḍā, 2, randā is substituted, which resembles the Canarese yeraḍu. 30 is muppadā, 40 nāpadā, 50 aimbadā, 60 aruvadā, 70 eḷuvadā, 80 embadā, 90 tonūrā, 100 nūrā; 101 nūyittondā etc.; 200 innūrā, 300 munnūrā, etc., 800 eṭṭunūrā, 900 ombainūrā, 1,000 āyira, which is borrowed from Sanscrit. 802 193 [192]

For the formation of ordinals the affix nē is added to the

* If the crude noun is long, or consists of several syllables, the final a disappears in the Instr. and Loc. e. g. nādā, Instr. nāḍinḍ, Loc. nāḍilā.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

533 Coorg measure may be best compared to that of English or
[191] German blank verse. Songs somewhat resembling those of the Coorgs are also found among the Badagas on the Nílagiris.

197 The following lines, taken from the beginning of almost
533 every Coorg song, may give an idea of the construction of
539 the Kodagu language and its resemblance to Canarese, in which language, as well as in English, a literal translation is given:—

1. *Kodagu.*	Nôṭi nôṭi kimbakkè
2. *Canarese.*	Nôḍi nôḍi kaṇuvâga
3. *English.*	Having seen, having seen, when one looks
1. *Kg.*	Bûmikelloyandadè
2. *Can.*	Bhûmige yella unnatavâdadu
3. *Engl.*	Than the earth all high
1. *Kg.*	Mahammêru parvata
2. *Can.*	Mahammêru parvata
3. *Engl.*	Mahamêru mountain
1. *Kg.*	Pû marakkoyandadè
2. *Can.*	Hûvu maragaḷige unnatavâdadu
3. *Engl.*	Than the flower-trees high
1. *Kg.*	Mânjappoya pûmara
2. *Can.*	Mahâ sampigae hûvu mara
3. *Engl.*	The great Sampige flower-tree
1. *Kg.*	Dêjakelloyandadè
2. *Can.*	Dêshagaḷige, yella, unnatavâdadu
3. *Engl.*	Than the countries all high
1. *Kg.*	Pommâle Kodjavâpa
2. *Can.*	Honnu mâle Kodagu âguttade
3. *Engl.*	Gold necklace Coorg is

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

174 stances, the nucleus of brahminical legends and Coorg traditions.

[101] The name "Coorg", which is a corruption of the native name "Kodagu" needs not the elaborate and forced derivation of the Kávéri-Purána however well it may have served its purpose to mystify the natives. "Kodi" means in the Coorg dialect a top or peak, and Kodagu in Canarese signifies the same, so that "Kodagu" is emphatically the *Mountainous country*.

● [197] [791] We have seen that the Coorg language and the antebrahminical demon- and ancestor-worship are rooted in the Dravidian stock; we need therefore not go beyond the Dravidian family, to seek the origin of the Coorgs. They are certainly not the offspring of the Kshetria Pándus, as some brahminised Coorgs would have it, for the Pándus had perished in the snows of the Himalayas centuries before the Coorgs through the Mahá Bhárata even heard of their existence. It is however not unlikely, that the Coorgs were somehow connected with the Pándya kingdom which flourished in the south of India perhaps in the fifth century before Christ; but the Mahá Bhárata Pándus have nothing to do with this Pándyan kingdom, whose rulers were not Kshetrias, but belonged to the agricultural class. Like the Nairs in [564] Malabar, the Bants and Tulu Gaudas in Canara and the [197] Vokkaligas and Gaudas of Nagara, the Coorgs are—in the 174 brahminical scale—Súdras. The original inhabitants of Coorg 167 were very likely a branch of the cognate South-Indian tribes, and their number may have been augmented by immigrants from the countries just named, who settled at various periods, perhaps under the pressure of national calamities, or attracted by the sheltering forests and fertile soil of Coorg. The now ruined fort Pálpáre five miles to the east of Ponapét in Kiggatnád, is said to have been built by the Béda- or hunter-tribe; the tradition of the Padinalknád Coorgs already na-